

A POORE MANS

MITE.

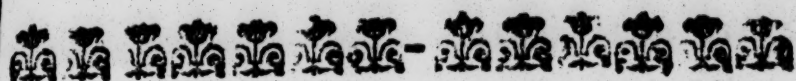
A letter of a Religious man
of the Order of Saint BENEDICT,
vnto a Sister of his, concerning
the *Rosarie* or *Psalter* of our
blessed Ladie,
Commonly called the
Brades.

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IHS

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M. DC. XXXIX.





A Poore Mans
Mite.

A
Letter of a Religious Man
of the Order of S. BENEDICT
unto a sister of his concerning
the ROSARIE or
PSALTER
of our blessed LADY
commonly called the BEADES.

Beare Sister.

I Have sent you a small token of
my no smal loue, a paire of plaine
Beades, together with the expli-
cation thereof. The (a) Prophet Da-
uid vsed to sing certaine spirituall
Ditties or Songs to his Harpe, with

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which

(a) 1. Reg. 18, 19.

which melodie, hee so appeased the spirit of furie, wherewith King Saul was possessed, and grieuously tormented: that notwithstanding hee was so incensed against David, that he would haue flaine him: hee was faine to forbear, for the great ease hee enioyed by his melodie, yea and whilst hee sang in his presence, he had no power to execute his wicked purpose vpon him, as if he had enchanted him by the sweetnesse thereof, as indeede it seemed to doe. These Songs are called *Psalmes* of *Psallo* a latine word, which in english signifieth to sing, because they were sung to the Harpe, and the whole number of them, are called *Dauids Psalter*. They are registred amongst the Bookes of Canonical Scripture, and accounted a principall part thereof so mysterious, that they are appliable and

A Poore Māns Mitē.

correspondent to all the affections
and motions of our minde what-
soever. They are spirituall Manna,
(b) hauing the taste of euery good
thing we can desire: In regard whe-
reof a certaine Father affirmeth,
Whatsoever is contayned in all the
other Bookes of holy Scripture, by
way of Prophecie, Doctrine, or Ex-
ample; is comprised in this by way
of spirituall Songs, and prayes of
God, the seuerall Verses whereof
are, as it were, so many iaculatorie
darts cast vp to heauen; and there-
fore they are altogether vsed in the
Church-Seruice and in the Office of
our blessed Lady, commonly called
the *Primmer*, and in the *Manuall* of
Prayers, as a most soueraigne and
sanctified deuotion to please God,
and appease the furie of our ghostly

A 3 enemie

(b) *Sapient. 16. vers. 20. Exod. 16. vers.*
14. Num. 11. vers. 7.

enemie the Deuill, who like another *Saul* seeketh the destruction of our soules. The number of theses *Psalmes* are one hundred and fiftie, and are called, as I said before, the *Psalter of David*.

To the imitation of this holy *Psalter*, the Church hath ordained another diuine *Psalter*, called the *Psalter of Iesus*, cōmonly set in the latter end of the *Manuall of Prayers* consisting also of the like number, that is to say, fiftene Petitions, with ten *Innocations* to each Petition. And to the same imitation, the Church hath instituted yet another *Psalter*, of our blessed Lady, the glorious *Virgin Mary*, commonly called the *Rosarie* or *Psalter of our blessed Lady*, or the *Beades*, consisting of the like number of *Aue Maries*, and is diuided into three parts, each part consisting of fiftie *Aue Maries*, where

wherevnto are added five *Paternosters*, to wit, one betweene euey ten *Aue Marias*, and a *Crede* at the end.

This *Psalter* is nothing inferior vnto the other two: but rather so much the more soueraigne, by how much more excellent the wordes and mysteries thereof are: The *Pater noster* for sanctitie and pithynesse no Prayer comparable vnto it, proceeding from the sacred mouth of *Christ*, (a) and instituted by him as a generall forme of Prayer.

The *Aue Mary*, indited by the most blessed *Trinitie*, in heaven, and brought as an Ambassage, vnto the earth by the Arch-angell *Gabriel*, (b) for most ioyfull tydings of the Redemption of Mankinde, the blessed *Virgin Mary* being saluted and honored with the miraculous Mother-

A 4

hood

(a) *Matth. 6. vers. 9. Luc. 1. vers. 29.*

hood of the V Worlds Redeemer.

The Creede contayneth the twelue principall articles of our Faith, wherevpon as most certaine and infallible foundations, our holy Catholike beliefe (without which, (a) it is vnpossible to please God) is built, and erected, and was composed by the twelue Apostles, each of them making one seuerall Article, which in regard thereof, is called in Latine, *Symbolum Apostolorum*, that is to say, *The Shot of the Apostles*, alluding to an Ordinarie, whereas enery one of the Commensals lay downe their shot or share. And as this Creed is a geuerall Summe of all our beliefe: so are the *Pater noster*, and *Aue Marie*, generall formes of prayer and praifings of God, which may be applyed to all the particular affections and motiōs of our minde,

what-

(a) Ephes. 2. vers. 20. Hebr. 11. vers. 5.

whatsoever wee desire to obtaine at the hands of Almighty God, as the Psalter of David may. And as our Saviour Christ commended the Pater noster vnto vs, saying: When you pray, pray thus, Our Father. &c. So our blessed Lady in her Hymne of Magnificat, commended the Aue Marie vnto vs, saying: For, behold from henceforth all generations shall call me blessed: for with what words, I pray you, can wee more properly and pleasingly to God and Her, call her blessed, then by the Aue Marie, wherewith all the Angell Gabriel was sent from Heauen to salute her so, as aforesaid?

The mysterie of the number of prayers in this holy Rosarie or Psalter is this: In the old Law, (a) before the comming of Christ, euery Fiftieth yeere was a yeere of Iubile, wherein

(a) Leuit. 25. vers. 10.

wherein there was a generall forgiveness of all debts, crimes, and grieuances whatsoeuer, and a reducing of all things to their former qualitie and state: in which all grieuances being redressed, the whole earth did seeme to reioyce, and clapper hands, and therefore had the appellation of the yeere of *Iubile*, or *Iubilation*, that is to say, of exceeding ioy and iubilation: and this was indeed a figure of the most ample remission of sinnes in the new Law, by the Death and Passion of Christ Iesus, expressed more plainly by the descending of the holy Ghost (the Fountaine of Grace and Remission of sinnes) vpon the Apostles and Disciples of Christ, Fiftie dayes after his Death and Resurrection, vpon the feast of *Pentecost* or *Whitsunday*, so called, in regard of the number of fiftie dayes.

Where-

Wherefore by the number of fiftie *Aues Maries*, whereof the third part of the said *Psalter* consisteth, is aptly signified remission of sinnes. By the five *Pater nosters*, is signified the five principall wounds of Christ, which five wounds may bee resembled to those Cities of refuge in the old Law, (a) as it were, places of Sanctuary for all Offenders to flie vnto for refuge against their persecuting Foes, either spirituall or corporall. By the ten *Aue Maries* betweene the *Pater nosters*, is signified the ten Commandements. By the *Crede* is signified the Catholike Faith or Beliefe, out of which there is no saluation, or possibilitie of pleasing God, as aforesaid: So that all this put together signifieth thus much, whē we say this holy *Psalter*. Wee desire that by the keeping of the ten
[Com-]

(a) Deuter. 15. vers. 2.

Commandements signified by the ten *Aue Maries*, betweene the *Pater nosters*, We being of the Catholike Faith or Beliefe, signified by the *Crede*, in the vertue of the five wounds and death of Christ, signified by the five *Pater nosters*, wee may obtaine remission of our sinnes signified by the fiftie *Aue Maries*, the number of remission of sinnes, as aforesaid. Besides this, the Church addeth her Benediction or Sanctification to the Beades whereupon they are said, wherewithall I haue caused yours to bee hallowed, to make them (being otherwise but plaine) more precious vnto you.

That the Church hath such authoritie, you need not doubt, it being the vse in the old Law (a) to blesse or hallow, not onely the Temple and Altars, but also all Vestments

(a) Num. 7. vers. 1.

Vestments & Vtenfils belonging to the seruice of God. And Saint Paul saith (a) that Creatures are or may be sanctified by the Word of God and Prayer, especially that which is authorized and appointed by the Church of God to that end, as this of the Beades is. Moreouer, if there be any vertue in wordes (as certainly there is) and if wordes can enchaunt Serpents, as it appeares they can, out of the Prophet David (b) and many naturall experiences there are of the same. Then surely it is piously to be thought, that Almighty God is pleased to bee, as it were, enchaunted with these most soueraigne prayers deuoutly rehearsed, & hath caused our blessed Lady and his Saints to bee so likewise: and no maruaile, though he make himselfe subiect herevnto,

B when

I. Tim. 4. ver/.5. Psal. 57.

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when he said to his seruant Moyses,
(a) Let me goe that my fury may be an-
grie against this people: as if Moyses
had forceably with-holden him.

This *Rosarie* or *Psalter* of our
blessed Lady, is adorned with fif-
teene most pious and deuout Medi-
tations, to wit, of the five ioyous, five
dolorous, and five *glorious* mysteries
of our blessed Lady, well knowne
to most Catholikes and vsed accor-
dingly, with sundrie other kindes
of godly and deuout Meditations:
amongst which I lighted of late
vpon certaine most deuout and an-
cient Meditations in latine, called
Rosarium aureum, the *golden Rosarie*,
which, in my opinion, doth very
well deserue that name. These haue
I translated into English meeter, &
set vnto you to stirre vp & sweetne
your deuotion so much the more.

If

Exod. 32. vers. 9.

If you obieſt the Ave Mary, pronounced by the Angell Gabriel, is no prayer but only a ſalutation? I anſwer, The Church hath made it an expreſſe Prayer, by adding vnto the Salutation of the Angell, theſe words: *Holy Mary mother of God, pray for vs ſinners, now, and in the houre of our death, Amen.* Which thing, ſuppoſing the doctrine of the Inuocation of Saints to bee true, Shee may lawfully doe, and hath great reaſon to doe vnto our bleſſed Lady as a general prayer for all vies eſpecially, conſidering the Salutation was intentionally ſaid as a prayer, before: and was more then intimated for ſuch by our Sauour Chriſt vpon the Croſſe, ſaying to our bleſſed Lady of Saint Iohn (a) *Woman, behold thy Sonne: and to him of her, Behold thy Mother: by which wordes he*

B 2.

com-

(a) Iohn. 19. verſ. 26.

commended her mystically, not onely to Saint Iohn, but also to all others in him, that are Iohns by grace and loue of God, as hee was by name, as a Mother of intercession to God for them, and they as children confidently to entreat it at her hands.

If your conceit suggest vnto you, It is a dishonour to God to pray vnto his Mother? answer vnto it, No more dishonour, then to desire one anothers prayers here on earth, which is to the greater honour of God, commanded and commended vnto vs in his sacred Word. If it vrge, The Saints know not our prayers? answer, They reioyce at the conuersion of a Sinner: Therefore they know the same. If the often repetitiō of the same prayers sceme vaine? answer, It is full of mysterie and holy meditation, as is before

before declared; which myſterious-
neſſe, together with the often repe-
tition, doe maruailouſly incite the
ſoule to ſeruour and deuotion, if it
bee done with due attention. The
Angels vſe the repetition of Holy,
holy, holy. (a) Our Sauour Chriſt,
went three ſeueral times together
into the Garden and prayed (as the
text ſaith) the ſame Prayer. In the
135. *Pſalm.* the Prophet David repea-
teth in euery verſe, *for his mercy en-
dureth for euer.* If one may vſe often
repetition of one thing in the prayſe
of God, Why not in prayer? This
being ſo, this holy *Pſalter* of the
Beades cannot be but a moſt accep-
table ſeruice and deuotion to God,
and to our bleſſed Ladie the glo-
rious Virgin Marie the Mother of
of God, and to all the Court of
Heauen. And to our enimie the

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Deuill

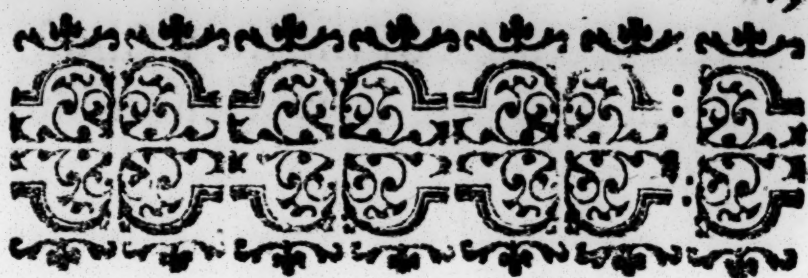
(a) *Matth. 26. verſ. 44.*

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Deuill a great confusion, chasing him out of our hearts, or at least repressing and much appeasing his deadly assaults and temptations against vs, as that Psalter of David did, as aforesaid, which was indeed, a liuely figure of this.

Before euery Meditation following say the first part of the Aue Marie till you come to Iesus: Then say the Meditation in verse: then the other part of the Aue Marie in order as it lyeth.





The golden Rosarie of the
most glorious Virgin
 MARY.

Pater noster, Ave Maria, &c.

IESVS.

1. **M**ary of Virgins all most pure
 Receiue this golden Ro-
 sarie,

Deckt with the life of thy sweet
 Sonne

Vnder a brieve compendiarie.

IESVS.

2. Whom thou, a Virgin voyd of
 sinne, B 4 Con-

20 *The Golden Rosarie.*

Conceiuedst of the holy Ghost,
When *Gabriel's* newes thou did'st
beleeeue,
Gayning thereby' what *Eue* had
lost.

IESVS.

3. Of whom thou being great with
Childe,
Vnto *Elizabeth* did'st hie,
And *Iohn* the Baptist in her wombe
Did'st with thy presence sanctifie.

IESVS.

4. Whom in the Citie *Bethleem*
Thou did'st bring forth with
heauenly ioy,
Free from those paynes which e-
uermore
Womē in Chil birth doe annoy.

IESVS.

5. Whom newly in a Stable borne
Thou did'st forth with as God.
adore;
And with thy Virgins milke dist
feede,

A

A thing most strange, ne're heard
before.

IESVS.

6. Whom thou didst wrapp in filly
clowts,
And with brute beasts laid in a
Manger;
And didst him serue in what thou
couldst,
To keepe his tender Corps from
danger.

IESVS.

7. Whom troopes of Angels, with
great ioy
And heauenly melodie did prayle;
Proclayming glorie vnto God,
And peace to Men on earth al-
wayes.

IESVS.

8 Who being chiefe of Shepherds
all,
The Shepherds of the field first
found:

And

And finding, worshipt as their Lord
Though lying poorely on the
ground.

IESVS.

9. Who did vouchsafe like sinfull
man,

To take the marke of Circumci-
sion:

And eke the Name of Iesus sweet,
Our sinfull soules Physition.

IESVS.

10. To whom three Kings did come
with gifts

Of Gold, and Myrrhe, and Fran-
kincense,

Directed by a blazing starre,

And him ador'd with reuerence.

Pater noster, Ave Maria; &c.

IESVS.

11. Who being fortie dayes of age,

Thou in the Temple didst present
According vnto Moyses Law,
Making thy selfe obedient.

IE.

IESVS.

2. Whom flying Herodes persecution,
To Egypt thou by night didst
carry:

And after coming backe from
thence,

In Nazareth with him didst tarry.

IESVS.

3. Whom in the Temple thou didst
lose

With many a teare and wofull
hart,

But missing him, didst seeke him
out,

And finding him, didst glad de-
part.

IESVS.

4. Whom with the labour of thy
hands,

In all his warts thou didst sustaine:
And though thy meanes were very
poore,

Yet didst thou neuer once com-
plaine.

IE-

IESVS.

5. Whom Iohn in Iordane did baptize
And pointing to him, thus did
say:

Behold, the Lambe of God one hie,
That takes the sinne of Mā away.

IESVS.

6. Whom Sathan in great subtiltie
Did tempt with sundrie sorts of
sinne,

To trie where he was God or Man,
But no way could preuaile
therein.

IESVS.

7. Who at thy motion did vouchsafe
To chāge pure Water into Wine,
Confirming his Disciples faith
By that strange miracle diuine.

IESVS.

8. Who freed such as were posselt
With wicked spirits in bodie or
minde,

Curing the sicke and lame also,

And

The Golden Rosarie. 25

And giuing sight vnto the blinde.

IESVS.

9. Who raysed Lazarus frō the graue.

Restor'd to life the Widdowes
sonne;

Brought home againe the prodigall
Childe

That such a desperate race had
runne.

IESVS.

10. Who oft with Sinners did con-
uerle,

And oft with such did take repast,
And them vnto repentāce brought,
Forgiuing all their sinnes at last.

Pater noster, Ave Maria, &c.

IESVS.

11. Whose feete the sinner Magdalen
Did wash with teares of loue and
griefe,

And sorrowing deeply for her
sinnes,

Obtayned pardon and reliefe.

C

IESVS

The Golden Rosarie
IESVS.

2. Who on the holy Mount of Thabor
Caused his bodie so to shine,
That blessed Peter, James, and Iohn,
Did see his Majestic diuine.

IESVS.

3. Whom store of people with ap-
plause
With boughes of palme strewing
his way,
Did bring into Ierusalem,
But him forsooke that very day.

IESVS.

2. Who, e're he ate the Pascall
Lambe,
Washed his twelue Disciples feet,
Then fed them with his Flesh and
Bloud
In Sacrament of loue most sweet.

IESVS.

5. Who in the Garden prostrate
prayde
With sweat of water mixt with
blood,

For

For feare of death, yet glad to die,
If to his Father it seem'd good.

IESVS.

6. Whom vile and most malicious
Knaues

Did take, and eke with cordes did
tie,

And brought him captiue to the
Iudge.

Who then was Cayphas Bishop hie.

IESVS.

7. Whose comely face (O haynous
crime)

With filthy spittle they berayde,
And with their fists full many a
blowe

Most cruelly thereon they layde.

IESVS.

8. Whom they to Pilate did present

To be condemn'd and iudg'd to
dye,

Bringing false witnesse to that end,

Who did accuse him wrongfully.

C 2

IE-

IESVS.

9. Whom Pilate vnto Herode sent,
To doe with him what he best
deem'd,

Who for his silence sent him backe,
Clad like a Foole and so esteem'd.

IESVS.

10. Whose tender Flesh with whips
they tore:

Whose sacred Head they crown'd
with thorne,

In purple garments like a King,
And so saluted him in scorne.

Pater noster, Aue Maria, &c.

IESVS.

1. Whom wounded sore with cruell
stripes,

The Souldiers lewdly did deride,
And eke the Iewes with open mouth
Did crie to haue him crucifide.

IESVS.

2. Whom as a Malefactor then,
Pilate condemned vnto death,
Bearing his Crosse vpon his backe,

The Golden Rosarie.

29

Till he was spent & out of breath.

IESVS.

3. Whom on the Mount of Caluarie
They stripped naked to the skin;
And setting vp the Crosse an end,
Did naile him hands and feet
therein.

IESVS.

4. Who for his Persecutors prayde
Vnto his heauenly Father deare,
And stretched on the bloudie
Crosse,

His paynes most patiētly did beare.

IESVS.

5. Who vnto the repentant Thiefe,
Of all his sinnes full pardon gaue,
With promise of eternall blisse,
Which he there hanging by did
craue.

IESVS.

6. Who vnto his Disciple Iohn
Thee for his Mother did comend,
And him to thee as a deare Sonne

C 3

In

In mutuall loue for to depend.

IESVS.

7. Who when he seemed to complain.

His Father had him quite for-
sooke,

His Foes blasphemed him the more
And no compassion on him took.

IESVS.

8. Who when he cryed out, *I thirst,*
His forces being almost spent,
They gaue him galle and vinegre,
That so they might him more
torment.

IESVS.

9. Who by his Passion finishing
The prophecies of holy Writ,
Discharg'd the debt of *Adams* sinne,
Paying his precious blood for it.

IESVS.

10. Who then into his Fathers hāds
His sacred Spirit did commend,
Crying aloud with voyce most
shrill, And

The Golden Rosarie.

31

And so his blessed Life did end.

Pater noster, Ave Maria. &c.

IESVS.

1. Whose side à Souldier with his
speare
Pearc'd, hanging dead vpon the
Rood,
And therewithall there gushed out
A streame of water mixt with
blood.

IESVS.

2. Who being slaine vpon the Crosse
His liuelesse Corps did rest in
peace:
His Soule went downe to Limbo
lake,
And did those captiue soules re-
lease.

IESVS.

3. Whose sacred Body from the
Crosse
Ioseph and Nicodemus tooke,
And buried it in noble sort,
When

When all men else had it forsooke.

IESVS.

4. Who by his onely power diuine
Did rise againe, being three dayes
dead;

And thee, and his Disciples all,
With his appearance comforted.

IESVS.

5. Who, after fortie dayes were past
Ascended into heauen hie,
And at his Fathers right hand sits,
To raigne with him eternally.

IESVS

6. Who sent from thence the holy
Ghost

Vpon the feast of *Whitfontide*,
Which, his Disciples being weake,
Inflam'de with loue and fortifi'de.

IESVS.

7. Who thee vnto his heauenly
Throne,

Whē thou on earth thy time hadst
beene,

Assump-

The Golden Rosarie. 33

Assumpted both in Body and Soule,
To raigne with him as heauens
Queene.

IESVS.

8. Who at the latter Day shall come
And sit as Iudge vpon his Throne,
With rigour and seueritie
Iudging the deeds of euery one.

IESVS.

9. Who to the bad eternall paynes.
And to the good eternall blisse,
Will iustly iudge without respect
Of any person that or this.

IESVS.

10. Who grant, that they, which doe
recite

This *Golden Rosarie* of thine,
May see the face of Him and Thee,
In heauēly blisse for aye to shine.

Credo in Deum Patrem, &c.

Ano-



Another Letter to his Sister,
concerning the Office
of our blessed
LADY.
commonly called the
PRIMER.

IT is said in the Gospell, that wee must pray alwayes: and Saint Paul exhorteth vs to pray without intermission. The meaning of which wordes is not, that wee should doe nothing else but pray, for that wee cannot, nor ought not to doe. The meaning therefort of these places of holy Scripture, is, that wee should pray at certaine set times, without

(a) Luc. i. v. i. (b) 1. Thes. 5. vers 17.

Instruct, concerning the Office or 35
without omission or intermission.
Such times did the Prophet David
set to himselfe, as appeareth by his
owne wordes: *In the euening and mor-
ning or at mid-day, Will I declare or
set forth thy prayse:* and, *Psalm. 118. v.
164.* hee saith, hee did the like seuen
times a day.

Our holy Mother the Church,
hath ordayned for Religious and
Ecclesiasticall persons, a certaine set
Office or Seruice to bee said to God,
in euery houre of the day and night
that so they may seeme to pray al-
wayes or without intermission, as
aforesaid. But because it were hard
and ouer burdensome to pray eue-
ry naturall houre of the day and
night, which are in number twen-
tie foure, Shee hath put three natu-
rall houres into one houre, calling
it a Canonick or Ecclesiasticall
houre,

(a) *Psalm. 54. vcrs. 18.*

36 *Primmer, of our blessed Lady.*
houre, and of these there are but
eight in a day and night. For euery
of which eight houres Shee hath
ordayned a seuerall Seruice or Offi-
ce of prayer and praying of God At
mid-night Shee hath ordained that
to bee said, which we call the Ma-
tins: At three a clocke after mid-
night, the *Laudes*: At fixe a clocke
in the moning, the *Prime*: At nine a
clocke, the *Third*: At twelue, the
Ninth: At six, the *Euen-song*, At nine,
the *Compline*, so that by this meanes
they seeme to pray alwayes or with-
out intermission, according to the
exhortation of the holy Scripture,
as aforesaid. Thus doe Religious &
Ecclesiasticall persons serue God
night and day, and doe by their pro-
fession binde themselues thereunto,
and this is the publike or common
Seruice and prayer of the whole
Church dispersed thorowout the
world,

Instruct. concerning the Office, or 37
world, whereof all such as are
members of the Church are parta-
kers, wheresoever they are, though
not present thereat, but more espe-
cially and effectually if they bee
corporally present. And that is the
reason why deuout people resort to
Churches vpon Sundayes and Holy
dayes, and many weeke dayes also,
not onely to heare Masse, but also
Matins and Euen-song.

Lay people are not bound to anie
such forme of continuall prayer or
seruice; but because it is a godly and
deuout exercise to imitate Reli-
gious and Ecclesiasticall persons
herein, and maketh them so much
the more effectually partakers
thereof (it being the publike Prayer
or Seruice of the Church) by how
much the more deuoutly they imi-
tate the same: Therefore the Church
hath also ordained a certaine short,

D

but

38 *Primmer, of our blessed Lady.*
but verie sweet Office or Service
for them to say also, after the same
method or order, called the Office of
our blessed Lady, or the *Primmer*, consist-
ing of those severall eight houres,
aforesaid. to wit, *Matins, Laudes,*
Prime. Third, Sixt, Ninth, Euen-
song, Compline. Such a booke (deare
sister) I haue sent you, whereby
you may serue our Lord Iesus Christ
and his blessed Mother the glo-
rious Virgin Mary, euery our of
the day and night, as aforesaid,
and so purchase the daily and
hourely blessings of God. Not
that I would haue you say these
seuerall Services in their proper
seuerall houres, but to say them
all at two times in the day, in the
Morning and Euening for your
Matins and *Euen-song*, as the cu-
stome is. Or if you cannot conue-
niently say them at those times,
then

Instruct. concerning the Office, or 39
then at such times as you can : And
if you cannot conueniently say the
at all, make no scruple to omit the,
for none are bound but such as binde
themselves.

Moreouer, besides the saying of
these houres, to the imitation of
Religious persons, that so you may
seeme to pray alwayes or without
intermission, as aforesaid : you may
make another singular benefit by
way of Meditation, according to
the Pictures set downe and prefixed
at the beginning of euery
houre, to which end they are
set there.

At your *Matins* you may meditate
of the Annunciation or Salutation
of our blessed Ladie by the
Archangell *Gabriel*. At *Laudes* of
our blessed Ladies visitation of her
cousin Saint *Elizabeth*. At *Prime*,
of the Natiuitie or birth of Christ.

D 2

At

40 *Primmer, of our blessed Lady.*

At *Third* , of the Circumcision
of Christ, and of his blessed Name
Iesus. At *Sixt* , of the Purifica-
tion of our blessed Ladie , and
Presentation of Christ in the Tem-
ple. At *Ninth* , of the Adoration
of the three Kings and their gifts.
At *Euen-song* , of the flight of our
blessed Ladie and Saint Ioseph into
Egypt with little Iesus. At *Compline* ,
of our blessed Ladies glorions Al-
sumption body and soule into Hea-
uen. These, with the senerall cir-
cumstances thereof, are most sweet
Meditations, fit to be vsed eue-
ry day, and would be very com-
fortable vnto you, if you knew
them perfectly, and were well in-
structed therein. And in these exer-
cises you shew your selfe, as it
were, one of our blessed Ladies
especiall Hand-maides, or Wayting-
women, attending vpon her daily
and

Instruct. concerning the Off. &c. 41
and houely in this Office or Serui-
ce of hers, for such Shee hath and
must haue, as appeareth in the first
Psalme of the second Nocturne at
Matins, vers. 15. 16. and 17.

and it is the fourth
Psalme in your
Primmer.

D 3

An-



Another Letter to his Sister,
concerning the Order of
Saint *Benedict*, together
with a little Office of
Saint BENEDICT.

*According to the houres of the
Primmer, as aforesaid.*

V When our blessed Father
Saint *Benedict* departed
this life, the very same time, two
religious men saw him ascend into
heaven in a rich Robe, with bright
Lamps shining round about him, &
a Man of a bright and venerable as-
pect

The Order of S. Benedict. 43

standing ouer him, who said vnto them, while they were gazing on him: *This is the way which the beloued of our Lord, Benedict, ascendeth into Heauen.*

By this way mystically is vnderstood his religious Rule, or course of life, which he instituted and began, and prescribed vnto his Disciples. In this way, not onely Saint Benedict himselfe, but also all his Disciples and Followers haue walked, and doe still walke as in a most readie and beaten way to heauen. In this way haue walked fortie sixe Popes (for so many haue theree beene of this holy Order or Rule) Emperors, foure: Empresses, twentie two: Archbishops, one thousand sixe hundred: Kings, fortie: Queens, fiftie one: Children of Kings, one hundred fortie sixe: Abbots being Doctors, fifteene thousand seuen hundred:

44 *The Order of Saint Benedict.*
hundred: Dukes, Marqueses, and
Earles, two hundred fortie five: A-
postles or Cōuerters of Kingdomes
and Countries, thirtie; whereof our
England was one, Saint Gregorie the
Great Pope, and one of the foure
principall Doctors of the Church,
sending thirtie Religious Monkes
of the Order of Saint Benedict, who
conuerted it, and established Ca-
tholike Religion therein, in that
perfection that it was called the
Garden of Christendome, and
Dowrie of our blessed Lady, the
most glorious Virgin Mary. Saint
Gregorie being of the same Order
himselſe, and the glorie, not onely
of his owne Order, but of the vni-
uersall Church, and for that cause
was surnamed the Great: and of ve-
nerable Bede called the Apostle of
the English Nation. Of this holy
Order of Saint Benedict were also
of

The Order of Saint Benedict. 45

of militarie Orders of Knights, for the defence of the Gospell by the sword, fixe. Of Religious Orders twelue principall, besides diuers other lesser, all branches of the holy Order of Saint Benedict, whereof there were in the world of Monasteries of Men, thirtie thousand: & of Women one thousand and five hundred; who illuminated & filled all the westerne Church with learning and vertue: it being the onely Religious Order that was extant in the westerne Church, the first five hundred yeeres after their beginning, which was about eleuen or twelue hundred yeeres agoe.

Vnto this Religious Order, the Dominicans, Franciscans, and Iesuites, three famous Orders of Religion, are in some part to attribute their beginnings. Saint Dominicke was giuen to his barren mother, by the prayers

46 *The Order of Saint Benedict*
prayers of Saint Dominick Abbot, of
the Order of Saint Benedict, whose
name for that cause his Parents im-
posed vpon him. Saint Francis con-
ceiued the first proiect of his reli-
gious course, in a Monasterie of the
Order of Saint Benedict. Saint Igna-
tius (for so he is now newly cano-
nized) receiued the first sparkes of
his religious spirit, in a famous Mo-
nasterie of Saint Benedict in Spaine,
called Monteferrat. Of this Order
there were of canonized or appro-
ued Saints, *Fiftie five thousand five*
hundred and ten, in the time of Pope
Iohn the two and twentieth, which
was long agoe, besides infinite others
holy Men and reputed Saints. And
we haue had five or sixe glorious
Martyrs in these our dayes of our
small number here in England, Fa-
ther Roberts, one of the first that
were sent hither in Mission, being
one:

The Order of Saint Benedict. 47

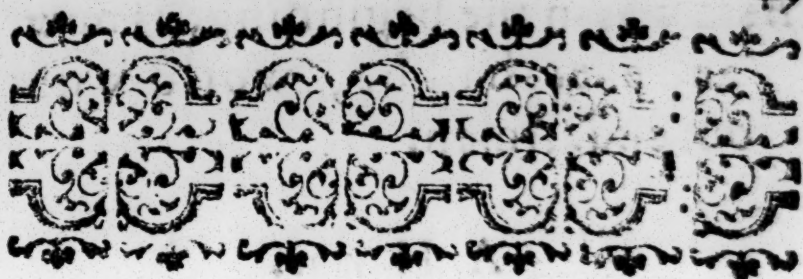
one: (so happily did they begin) neither did any one hitherto (thankes be to God) fall or miscarry, so happily haue they gone forwards.

The glorie of the children is to bee attributed, a great part of it, to the Parents The branches, buds, blossoms and fruit of a Tree vnto the Roote. Of all these aforesaid & infinite others, our most blessed Patrone Saint Benedict is the Father, the Founder, the Roote. All these went the way of blessed Saint Benedict, & so doe likewise all those who ioyne themselves vnto him in this holy Fraternitie or Societie of his, ordayned for lay people, that are deuoutly affected vnto the Order, as I vnderstand you are one. Reioyce therefore and bee glad in our Lord Iesus, and in his glorious seruant Saint Benedict, that you are a blossom or bud of such a Tree, that
hath

48 *The Order of Saint Benedict.*

hath so replenished Heauen and Earth with such noble Fruit, that you are a Childe of such a Father, and haue such and so many worthy Brethren and Sisters in heauen and earth, those in Heauen being readie to draw you vnto them, by the golden chaines of their intercession & merits: and those on Earth, to lift you vp with their charitable and brotherly assistāce, in what they cā: these on Earth being bound so to doe, as long as you are of their fraternitie, & walke with them in the way that our blessed Father Saint Benedict did; and they in Heauen out of their respectiue charitie can doe no lesse.

The



The office of the holy
Father
 S. BENEDICT.

At Matins.

Thou, O Lord, wilt open my lips,
 And my mouth shall declare thy
 praise.

O God, incline vnto mine ayde:
 O Lord make haste to helpe me.
 Glorie bee to the Father, and to
 the Sonne, and to the holy
 Ghost:

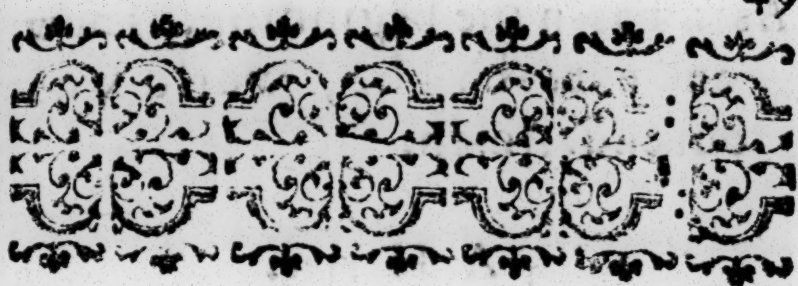
E

A

48 *The Order of Saint Benedict.*

hath so replenished Heauen and Earth with such noble Fruit, that you are a Childe of such a Father, and haue such and so many worthy Brethren and Sisters in heauen and earth, those in Heauen being readie to draw you vnto them, by the golden chaines of their intercession & merits: and those on Earth, to lift you vp with their charitable and brotherly assistāce, in what they can: these on Earth being bound to to doe, as long as you are of their fraternitie, & walke with them in the way that our blessed Father Saint Benedict did; and they in Heauen out of their respectiue charitie can doe no lesse.

The



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Thou, O Lord, wilt open my lips,
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 O Lord make haste to helpe me.
 Glorie bee to the Father, and to
 the Sonne, and to the holy
 Ghost:

E

A

50 The Office of S. Benedi^ct.
As it was in the beginning, is now,
and euer shall be, world with-
out end. Amen.

A H^{ymn}.

A Vrora faire vnmask's her face,
And smiles vpon the earth, to
see
Saint Benedi^ct, soule, adorn'd with
grace,
Ascend to Heauen so gloriously:
How gracious is he there aboue?
Who here on earth did shine so
bright:
Whose wonders, stonie hearts did
moue,
And gaue to all the World, his light.
Praise, honour, glorie, without
end,
To thee, O sacred Trinitie:
Which Benedi^ct, thy faithfull friend,
Enioyeth for all Eternitie.

An

An Antheme.

There was a man of venerable life, blessed in grace and name, who even from his Childhood, bearing a graue minde, and transcending his age in vertuous conuersation, gaue his minde to no voluptuousnesse.

Vers. Pray for vs, O blessed Father Benedikt.

Resp. That we may be made worthy of the promises of Christ.

A Prayer.

O God who didst call the blessed Father, and Law maker Saint Benedikt, from all worldly tumults, to serue thee alone: graunt to all, & specially such as serue vnder his discipline, constant perseuerance in vertue, and perfect victorie vnto

E 2 their

52 The Office of Saint Benedict.
their end Through Iesus-Christ thy
Sonne, who with thee, liueth and
raigneth world without end. Amen.

At Prime.

O God incline vnto my ayde,
O Lord make haste to helpe me.
Glorie be to the Father, &c.

A Hymne.

Great Conductor in sacred
Warre,
who neuer conquer'd wert by
might:
Defend vs with thy holy prayer,
And strengthen vs, when we doe
fight.
Protect vs from all sinnes disgrace,
Who mad'st the Black-bird to re-
tire:
Which fluttering came about thy
face, To

The Office of Saint Benedict. 53
To tempt thee with vnchaste desire
Praise, honour, glorie, &c.

An Antheme.

Our powerfull Lord, did so great
a fauour to blessed Benedict, that
vnder one Sun-beame he did see the
whole world.

Verf. Pray for vs, O blessed Father
Benedict.

Resp. That we may be made wor-
thy, &c.

A Prayer.

MAke vs we beseech thee, O
Lord, to imitate here the la-
bours of the blessed Father Saint
Benedict, that there we may be par-
takers of his glorie, through Iesus-
Christ our Lord, Amen.

54 The office of Saint Benedict.

At the thirde hour.

O God incline vnto my ayde:

O Lord make haste to helpe me.

Glorie be to the Father, &c.

A Hymne.

TO free thee from vnchaste de-
fire,

Thy flesh the wounds of thornes
indur'd:

And thus fire quenched was with
fire,

And one wound with another cur'd
With signe of Crosse a poysoned
Cup,

Thou brak'st in two, with power
Diuine;

Which poyson thou hadst supped vp,
But Death was weaker then lif's
signe.

Praise, honour, glorie, &c.

An

The Office of Saint Benedict. 55
An Antheme.

The man of our Lord, *Benedict*, was of a pleasant countenance, and adorned with Angelicall gray haire, and so great was the brightnesse that shined about him, that being yet vpon the Earth, he seemed to dwell in Heauen.

Vers. Pray for vs, O blessed Father *Benedict*.

Resp. That we may bee made worthy of the promise of Christ.

A Prayer.

VVE beseech thee, O Lord; that the intercessiō of the blessed Abbot Saint *Benedict* may so recommend vs, that what by our owne merits wee cānot, by his patronage wee may obtayne, through Christ our Lord. Amen.

At

56 *The office of Saint Benedict.*

At the sixth houre.

O God incline vnto my ayde:
O Lord make haste to helpe me.
Glorie be to the Father, &c.

A Hymne.

A Monke there was, when o-
thers pray'd,
Oft pull'd away from seruing God:
Who afterwards became most stay'd
When he was touched with thy
rod.

The Earth their bones did vomit
out.

Who did in thy disfauour die.
But those to thee that were deuout,
Did walke vpon the wathers drie.
Praise, honour, glorie, &c.

An Antheme.

The glorious Confessor of our
Lord, *Benedict*, leading an Angeli-
call life vpon earth, was made a mi-
rour

The office of Saint Benedict. 57
four of good workes to the world,
and therefore reioyceth in heauen
without end.

Vers. Pray for vs, O blessed Father
Benedict.

Resp. That we may be made Wor-
thy, &c.

A Prayer.

O God, in whose power holy
Saint Benedict made the dead
members of a childe to reuiue, graunt
we beseech thee, that for his merits,
wee may by the breath of thy Spirit
bee quickned from the death of
our Soules: through Christ our
Lord. Amen.

At the ninth houre.

O God incline vnto my ayde:
O Lord make haste to helpe me.
Glorie be to the Father, &c.

A

A Hymne.

THe compasse of the World so
round
He in a Sunne-beame did discrye;
Nothing on earth so strange was
found
That was concealed from his eye.
O holy Saint! O heavenly Man!
To whom God did his secrets tell,
Who saw the soule of Saint German,
Ascend the Heauens, for aye to
dwell,
Praise, honour, glorie, &c.

An Antheme.

The man of God, Benedict, was re-
plenished with the spirit of all
righteous men: pray hee for all Pro-
fessors of the Catholike Religion.

Vers. Pray for vs, O blessed Father
Benedict,

Resp. That we may be made wor-
thy, &c.

A

A Prayer.

GRaunt vs, wee beseech thee O Lord, that with cheerefull minde Wee may daily celebrate the memorie of thy blessed Confessor Benedict, whose life graced with many miracles did well please thee: through Christ our Lord. Amen.

At Euen-song.

O God incline vnto my ayde:
O Lord make haste to helpe me.
Glorie be to the Father, &c.

A Hymne.

HIs sisters soule, from sinne
most free,
And Beautified with heauenly loue:
Flie vp to heauens Throne hee see,
In likenesse of a milkewhite Doue.
O blessed Saints of God belou'd,
Who

60 This office of Saint Benedict.

Who lye intomb'd both in one
grauē:

One heart you had, while here yee
mou'd,

One glorie now in Heauen haue,
Praise, honour, glorie, &c.

An Antheme.

Towards the East appeared a
straight way, reaching from his
Cell, euen vnto Heauen, and a Man
of venerable feature, shining in
brightnesse, standing, thereby, de-
manded wofe way that was? which
they, confessing they, did not know;
hee said vnto them: This is the way
by which Benedict, the beloued of
our Lord ascended to Heauen.

Verf. Pray for vs, O blessed Fa-
ther Benedict.

Resp. That we may be made wor-
thy, &c.

Prayer.

A Prayer.

V V E beseech thee, O al-
 mightie God, by the
 merits and prayers of the most blef-
 sed Father Saint *Benedict*, and of
 his disciples Saint *Placidus*, and Saint
Maurus, and of the Virgin his sister
 Saint *Scholastica*, and of all holy
 Monkes and Nunnes, which vnder
 his Banner and conduct fought for
 thee, that thou wouldest renew in
 vs thy holy Spirit, by whose inspi-
 ratio we may make warre against
 the Flesh, the World, and the Deuill
 and because the Palme of victorie
 cannot be atchieued, without labo-
 rious battell; giue vs in aduersitie
 patience, in temptation constancy,
 in perils Council: giue vs the puri-
 tie of Chastitie, the desire of Pouer-
 tie, the fruit of Obedience, and a
 firme

62 *The office of Saint Benedict.*

firme purpose to obserue thy Com-
mandements, so that being streng-
ned with thy Consolation, and lin-
ked in brotherly Charitie, wee may
serue thee with one heart, and so
passe ouer these temporall things,
that being crowned for our victo-
ries: we may deserue at last in the
cōpagnie of those Religious trou-
pes, to attaine vnto those eternall
good things: Through Christ our
Lord. Amen.

A Cōpline.

Conuert vs O Lord our Sauour,
And auert thy wrath from vs:
O God incline vnto my ayde:
O Lord make haste to helpe me.
Glorie be to the Father, &c.

A

A Hymne.

Blessed Patriarch wee thee
pray,

And also craue in humble wise:

That vnto Heauen thou shew's the
Way,

Whom thou the earth taught'st to
despise.

Grant we may seeke those ioye a-
boue.

And mend in vs what is amisse:

That liuing here in Christian loue,
We may hereafter liue in blisse.

Praise, honour, glorie, without
end,

To thee O sacred Trinitie:

Which *Benedict* thy faithfull frend,
Enioyeth for all eternitie,

Amen.

An Antheme.

Let the whole compaignie of all the faithfull reioyce for the glorie of the blessed Abbot Saint Benedict let the troupes of Religious persons chiefly exult, celebrating his memorie vpon earth, for whose societie the Saints doe ioy in Heauen.

Vcrs. Pray for vs, O blessed Father
Benedict.

Resp. That we may be made worthy, &c.

A Prayer.

PVrifie, O God, the hearts of all those, who forsaking worldly vanities, thou hast encouraged to aspire to the reward of a higher vocation, vnder the discipline of
their

The office of S. Benedict. 65
their holy Patriarch and founder
Saint *Benedict*, and powre thy grace
into them, whereby they may per-
seuer in thee, and by thy assistance
accomplish what by thy inspiration
they haue promised, that so at-
chieuing the perfectiō, which th y
professe, they may also merit to at-
taine to the reward, by thee pro-
posed, to such as should perseuer in
thee. Through our Lord Iesus-
Christ, who with thee liueth and
raigneth in vnitie of the holy Ghost
Amen.

*A speciall recommendation to the most
blessed Father Saint
Benedict.*

○ Most glorious Father Saint
Benedict, the Gouvernour and
F 3 Leader

66 *The Office of S. Benedict*

Leader of such as professe Monasticall discipline, hope, and solace of all them, that heartily implore thy assistance; I humbly recommend mee to thy holy protection, that for the excellency of thy merits, thou wilt vouchsafe to defend me from all euills hurtfull to my soule: and that out of the aboundance of thy pietie, thou wilt obtayne for mee the gift of compunction and teares, that I may worthily and abundantly bewaile my great wickednesse and offences, whereby I haue oftentimes euen from my child-hood, prouoked to anger my louing and gracious Lord Iesus Christ; and that I may also worthily praise and reuerence thee: O most precious Oliue, and fruitfull Vine in the house of God: O most solid vessel adorned with all kindes of precious stones, chosen according to Gods
owne

owne heart, most sweet and with innumerable gifts of graces, like so many glistring Pearles embellized: thee I beseech, thee I pray, thee with all the affection of my heart, with all the desires of my soule I implore, that thou wilt vouchsafe, to be miudfull of me wretched sinner with Almighty God, that of his infinite goodnesse, he will bee pleased to forgiue mee all my sinnes, and conserue me in vertues; and that for no cause or necessitie whatsoever, he will suffer mee to depart from him; but that together with thee, O louing Father, hee will admit mee into the companie of his Saints, and to that blissefull vision of himselfe, where together with thee, and that glorious Armie of Religious persons, who fought vnder thy Banner, I may for euer enjoy

68 *The office of S. Benedict.*
enjoy the presence of my God, and
my Lord Iesus Christ, who with
the Father, and the holy Ghost, li-
ueth and raigneth, for
euer and euer.

Amen.

FINIS.



belonging to the Benedictines
at Winchester

given by Rev. Mr.

Le Mars June 24

1802
